



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Use of רוּחַ in the Old Testament.

PROF. CHARLES A. BRIGGS, D.D.

NEW YORK.

I PROPOSE in this article to give a complete statement of the use of רוּחַ in the Old Testament as a companion to my article on נֶפֶשׁ in the JOURNAL for 1897, pp. 17 seq. I have given a study of לֵב and לֵבָב in *Semitic Studies in Memory of Rev. Dr. Alexander Kohut*, Berlin, 1897: pp. 94-105. I classify all of the passages under appropriate heads. I do not give any etymology of the word, but only its literary use. רוּחַ is used 378 times. The passages may be classified as follows:

(1) רוּחַ = *breath of the mouth or nostrils*, 33 times:

(a)

רוּחַ פִּי, breath of his mouth Job 15³³;
רוּחַ אֲפִנִי, breath of our nostrils Lam. 4²¹ (fig., of מִשִּׁיחַ יְהוּדָה);
רוּחִי זָרָה לְאִשְׁתִּי, my breath is loathsome to my wife Job 19¹⁷;
לֹא רוּחַ בָּם, there was no breath in them Jer. 10¹⁴ = 51¹⁷;
אֵף אֵין יֵשׁ רוּחַ בְּפִיהֶם ψ 135¹⁷;
כָּל־רוּחַ אֵין בְּקִרְבּוֹ Hab. 2¹⁹;

cf.

לֹא־יִתְּנִי הָשֵׁב רוּחִי Job 9¹⁸.

(b) *Breath of man's mouth as mere breath*: cf. (2)(e).

דְּבַר־רוּחַ, words of breath; windy, gassy words Job 16³;
לְרוּחַ אִמְרֵי נֹאֲשׁ הַנְּבִיאִים יִהְיֶה לְרוּחַ Jer. 5¹³.

(c) *Breath of the mouth as the word of command*:

(a) The breath of God is creative:

נַעֲשׂוּ) בְּרוּחַ פִּי כָל־צִבְאוֹם

By the breath of his mouth all their host (were made) ψ 33⁶;

cf.

כִּי־פִי הוּא צִוָּה

וְרוּחוֹ הוּא קִבְּצָן Is. 34¹⁶.

(β) The word of the 'messianic king' is destructive:

בְּרוּחַ שְׁפָתָיו יָמִית רָשָׁע

With the breath of his lips shall he slay the wicked Is. 11⁴.

(d) *The breath as the hard breathing through the nostrils in anger:*

(a) Of God:

מְרוּחַ אִפּוֹ יִכְלֹו, by the breath of his nostrils they are consumed Job 4⁹;
 בְּרוּחַ אִפְּדוֹ נִעְרָמוּ מִן Ex. 15⁸ (Poem); רִחוּ פְּנֵחַל שׁוֹטָף Is. 30²⁸;
 מְנַשְׁמַת רוּחַ אֶף 2 S. 22¹⁶ = ψ 18¹⁶; רוּחַ יְדוּהָ נִסְכָּה בּוֹ Is. 59¹⁹.

(β) Of man:

רוּחַ עָרִיצִים, breath (of anger) of the terrible ones Is. 25⁴.

(e) *The breath as the sign and symbol of life:*

רוּחַ חַיִּים, breath of life Gen. 6¹⁷ 7¹⁵ (P);

נִשְׁמַת רוּחַ חַיִּים בְּאַפִּי, breathing of the breath of life in his nostrils Gen. 7²² (P);

אֲנִי מֵבִיא בְּכֶם רוּחַ וַחַיִּיתֶם, I am going to bring breath into you and ye shall live Ez. 37⁵;

cf. 37^{6, 8, 9, 9, 10, 14}, where some render *breath* and others *spirit*;

רוּחַ אֶחָד לְכָל, all have one breath of life (man and beast alike) Ec. 3¹⁹.

(2) *Wind*, used 117 times:

(a) *Wind of heaven:*

Gen. 8¹ (P) Ex. 15¹⁰ (E) Nu. 11³¹ (J) 1 Ki. 18⁴⁵ 19^{11, 11} 2 Ki. 3¹⁷ Job 28²⁵ 30^{15, 22}

37²¹ ψ 1⁴ 18¹³ 103¹⁶ 147¹⁸ Prov. 11²⁹ 25¹⁴ 27¹⁶ 30⁴ Ec. 1^{6, 6} 11⁴ Is. 7² 32² 41¹⁶

57¹³ 64⁵ Jer. 2²⁴ 4^{11, 12} 22²² Ez. 5² Ho. 8⁷ 12² Am. 4¹³ Hab. 1¹¹ Zech. 5⁹;

רוּחַ (ד') קָדְרִים, east wind Ex. 10^{13, 13} 14²¹ (J) ψ 48⁸ Jer. 18¹⁷ Ez. 17¹⁰ 19¹² 27²³ Jon. 4⁸;

רוּחַ צָפוֹן, north wind Prov. 25²³;

רוּחַ יָם, sea wind (west wind) Ex. 10¹⁹ (J);

רוּחַ הַיּוֹם, day wind, the evening wind Gen. 3⁸ (J) (a short time before sunset;

cf. Ct. 2¹⁷ 4⁶);

רוּחַ מִדְבָּר, wind from the wilderness Jer. 13²⁴;

אַרְבַּע רוּחוֹת, four winds Jer. 49³⁶ Ez. 37⁹ (quarters?) Dan. 8⁸ 11⁴ (fig. quarters;

cf. (b)) Zech. 2¹⁰ 6⁵;

רוּחַ לְכָל, to every wind Jer. 49³² Ez. 5^{10, 12} 12¹⁴ 17²¹;

cf.

לְכָל הַרוּחוֹת הָאֵלֶּה Jer. 49³⁶;

רוּחַ סְעָרָה, storm wind ψ 107²⁵ 148⁸ Ez. 1⁴ (ר' סְעָרוֹת) 13^{11.13};
 רוּחַ סָפָה, rushing wind ψ 55⁹ (possibly a mistake for סַטְרָה *Hupf.*);
 רוּחַ גְּדוּלָּה, great wind 1 Ki. 19¹¹ Job 1¹⁹ Jon. 1⁴;
 רוּחַ מַשְׁחִית, destroying wind Jer. 51¹;
 רוּחַ וְלִעְבּוֹת, burning wind ψ 11⁶;
 רוּחוֹ הַקָּשָׁה, with his rough wind Is. 27⁸;
 רוּחוֹ בַעֲשֵׂם Is. 11¹⁵ (mistake for עַשֵׂם, with his violent wind, *πνεύματι βιάω*, so LXX, Syr. Vulg.);
 רוּחַ כְּבוֹד אִמְרֵי פִיךָ, the words of thy mouth a mighty wind Job 8²;
 רוּחַ מִשְׁפָּט וְרוּחַ דָּעַר, by the wind (blast) of judgment and the wind (blast) of burning Is. 4⁴;
 רוּחַ כְּמֶלֶךְ לִפְנֵי רוּחַ, as chaff before the wind ψ 35⁵ Is. 17¹³;

cf.

רוּחַ כְּקֶשֶׁת לִפְנֵי רוּחַ ψ 83¹⁴; רוּחַ כְּחֶבֶן לִפְנֵי רוּחַ Job 21¹⁸;

רוּחַ יוֹצֵא רוּחַ מֵאֲצִרָתָיו (י'), he bringeth forth wind out of his treasures Jer. 10¹³;
 cited in Jer. 51¹⁶ ψ 135⁷.

The wind is personified and compared to a bird with wings :

כְּנָפֵי רוּחַ, wings of the wind 2 S. 22¹¹ = ψ 18¹¹ 104³;

cf. Ho. 4¹⁹;

עָשָׂה מַלְאָכָיו רוּחוֹת, making (of) winds his angels ψ 104⁴.

The wind as directed by God is :

רוּחַ יְהוָה, wind of Yahweh Is. 40⁷ Ho. 13¹⁵;

רוּחוֹ שָׁמַיִם שְׂפָרָה, by his wind the heavens become serene Job 26¹³

(so Di. Budd.).

(b) *Quarter of the wind, side :*

רוּחַ הַקִּדְמוֹת, east side Ez. 42¹⁶;

רוּחַ הַיָּם, sea side, or west side Ez. 42¹⁹;

רוּחַ הַצָּפוֹן, north side Ez. 42¹⁷;

אַרְבַּע רוּחוֹת, four sides 1 Chr. 9²⁴ Ez. 42²⁰;

רוּחַ הַדָּרוֹם, south side Ez. 42¹⁸;

רוּחָהּ, on a side Jer. 52²³.

(c) *Breath of air :*

שָׁאֲפוּ רוּחַ כַּתְנִים, they pant for a breath of air as the jackals Jer. 14⁶;

רוּחַ לֹא יָבֹא בֵּינֵיהֶם, a breath of air cannot come between them Job 41⁸.

(d) *Air or gas from the womb (disputed and dubious) :*

כְּמוֹ יָלְדָנוּ רוּחַ, we as it were brought forth wind Is. 26¹⁸ (Di. (e));

רוּחְכֶּם אֵשׁ תֹּאכְלֶכֶם, your wind is a fire that devoureth you (R.V. breath) Is. 33¹¹

(Du. (3) (c)).

(e) *Wind for vain, empty things:*

רוּחַ חַי, my life is wind Job 7⁷; רוּחַ רַעַת, windy knowledge Job 15²;
 רוּחַ רַעַת, striving for wind Ec. 1¹⁴ 2¹¹. 17. 26 4⁴. 6 6⁹;
 רוּחַ רַעִיזִן Ec. 1¹⁷ 4¹⁶; רוּחַ וְתַרְוִי נִסְכֵּיהֶם Is. 41²⁰.
 רוּחַ יַעֲמַל לְרוּחַ Ec. 5¹⁵;

(3) *The spirit as that which breathes quickly or hard in animation or agitation of any kind = temper, disposition.* (This is the distinctive meaning of רוּחַ as compared with נַפֶּשׁ and לֵבָב.) In this sense it is used 76 times.

(a) *Spirit, animation, vivacity, vigour:*

לֹא הָיָה בָּהּ עוֹד רוּחַ, there was no more spirit in her 1 Ki. 10⁶ = 2 Chr. 9⁴ (she lost her spirits, became depressed, humiliated, and discouraged);
 מַה זֶּה רוּחְךָ כָּרָה, Why then has thy spirit departed? 1 Ki. 21⁵ (Ahab lost his spirits);
 וַתְּחַי רוּחַ, and the spirit (of Jacob) revived Gen. 45²⁷ (E);
 וַתִּשְׁב רוּחוֹ Ju. 15¹⁹ 1 S. 30¹² (Dr., he revived, his vitality).

(b) *Courage:*

לֹא הָיָה בָּם עוֹד רוּחַ, (their hearts were melted and) there was no courage in them any more Jos. 5¹;
 וַיִּכְצֹר רוּחַ נְיָדִים, he shall cut off (take away) the courage of princes ψ 76¹³;
 וַיִּנְקֹה רוּחַ מִצְרַיִם (1), the courage of Egypt shall be emptied out Is. 19³;
 וַיִּפְּס רוּחוֹ, my spirit faints away ψ 77⁴ 142⁴ 143⁴

(see *BDB. new Heb. Lex.*);

לֹא קָמָה עוֹד רוּחַ Jos. 2¹¹; רוּחַ אִישׁ יִכְלֹכֵל מִחֲלָהוּ Prov. 18¹⁴.

(c) *Temper, especially anger:*

רוּחַ רָעָה בֵּין, a bad temper between (Abimelech and the men of Shechem) Ju. 9²³;
 אָז הִפְתָּה רוּחָם, then their anger abated Ju. 8³;
 מִשְׁלַל בְּרוּחוֹ, ruler of his temper Pr. 16³²;
 כָּל רוּחוֹ יוֹצֵא כְסִיל, a fool utters all his anger Prov. 29¹¹;
 אֲשֶׁר אֵין מַעְצָר לְרוּחוֹ Prov. 25²⁸;
 בִּי תִשָּׁב אֶל-אֵל רוּחְךָ, that thou turnest thy temper against God Job 15¹³;
 הִלַּחוּ אֶת־רוּחִי Zech. 6⁸; רוּחַ הַמּוֹשֵׁל תַעֲלֶה Ec. 10⁴.
 אֶל־תִּבְהַל בְּרוּחְךָ לְכַעֵם Ec. 7⁹;

(d) *Impatience or patience:*

לִצְרָה, impatience, hastiness of temper Ex. 6⁹ (P);

cf.

אֶרֶךְ אַפַּיִם רַב־תְּבוּנָה

וְיִצְרָרוּחַ מֵרִים אֵילָת Prov. 14²⁹;

כִּי מָלֵאתִי מַלִּים

הַיִּצְרָתִי רוּחַ בְּטִנִּי

For I am full of words;

The spirit within me constraineth me Job 32¹⁸(Duhm, *breath*; Dilm. Budde, *divine spirit*, cf. v.⁸);רוּחִי מֵדוּעַ לֹא־תִקְצַר רוּחִי Job 21⁴;הַקָּצֵר רוּחַ יְהוָה, Is the temper of Yahweh impatient? Mi. 2⁷;אֶרֶךְ רוּחַ, patient of temper Ec. 7⁸.(e) *Bitterness, discontent of disposition:*מֵרַת רוּחַ, bitterness of spirit Gen. 26³⁵ (P);עֲצוּבַת רוּחַ, hurt in spirit (of Zion under image of deserted wife) Is. 54⁶;אֲשֶׁר הִמָּתֵם שְׁתֵּה רוּחִי, whose heat my spirit drinks (*i.e.* the poison of God's arrows; so that he is unhappy and discontented in disposition) Job 6⁴;אֵלַי מֵרַת רוּחִי, I went in bitterness, in the heat of my spirit Ez. 3¹⁴;(1) תַּפְסָּעַם רוּחִי, (his) spirit was troubled Gen. 41⁸ (E) Dan. 2³;

cf.

(1) תַּתְּפָּעַם רוּחִי Dan. 2¹.(f) *Crushed spirit or disposition:*(1) כָּל רוּחַ יִפְּוּ, every spirit shall be faint Ez. 21¹²;

cf.

רוּחַ יִפְּוּ Is. 61⁸;בְּעֻצְבַת לֵב רוּחַ נִכְאָה, by sorrow of heart the spirit is broken Prov. 15¹³;רוּחַ נִכְאָה Prov. 17²² 18¹⁴; פֶּלְתָה רוּחִי ψ 143⁷;שִׁבְרַת רוּחַ, breaking of spirit Prov. 15⁴.(g) *Disposition of various kinds, often unaccountable and uncontrollable impulse:*הֵעִיר אֶת־רוּחִי, stirred up the spirit 1 Chr. 5²³. 2³ 2 Chr. 21¹⁶ 36²² Ezra 1¹. 5 Jer. 51¹¹
Hag. 1¹⁴. 14. 14;לִּי הֵנִי נִתֵּן (1) בּוֹ רוּחַ, lo I am going to put in him a spirit (disposition) 2 Ki. 19⁷
= Is. 37⁷;רוּחַ אַחֵרֶת עִמָּו, another disposition with him Nu. 14²⁴ (J); (see BDB. שָׁם (3)).שָׁאֵר רוּחַ לוֹ Mal. 2¹⁵; נְשִׁמְרָתָם בְּרוּחָם Mal. 2¹⁵. 16;רוּחַ קִנְיָה, jealous disposition Nu. 5¹⁴. 14. 3¹ (P);רוּחַ זְנוּנִים, spirit of whoredom, whorish disposition Ho. 4¹² 5⁴;

בִּיהַקְשָׁה יְהוָה אֶת־רוּחוֹ, for Yahweh hardened his disposition Dt. 2³⁰;
 רוּחַ עוֹשִׂים, spirit of perverseness, perverse temper Is. 19¹⁴;
 רוּחַ מִשְׁפָּט, judicial temper Is. 28⁶;
 רוּחַ אֱלֹהִים, as capacity for administration Gen. 41³⁸ (E);
 קָרָא רוּחַ אִישׁ תְּבוּנָה, one of a cool (calm) disposition is a man of understanding
 Prov. 17²⁷.

(h) *The prophetic spirit:*

רוּחַ אִישׁ אֲשֶׁר־רוּחַ בּוֹ, Joshua a man in whom is spirit Nu. 27¹⁸ (P); (or as
 Gen. 41³⁸);
 רוּחַ אֱלֹהֵי עֲלִיָּשָׁה, the spirit of Elijah rests upon Elisha 2 Ki. 2¹⁵;
 וַיְהִינָה פֶּרֶשׁנִים בְּרוּחִי אֵלַי, O let a double portion of thy spirit be upon me 2 Ki. 2⁹;
 רוּחַ תַּרְדֵּמָה, spirit of deep sleep Is. 29¹⁰ (ecstatic, cf. Gen. 2²¹ 15¹², but Di. as
 Is. 19¹¹);
 לֹא־אִישׁ הִלָּךְ רוּחַ וְשֹׁקֵר בֹּבֵב, if a man walking in the spirit with falsehood do lie
 Mi. 2¹¹;
 רוּחַ הַטְּמָאָה, the unclean spirit (of lying prophets) Zech. 13²;
 הִלְכִּים אַחֲרֵי רוּחָם, (foolish prophets) walking after their own spirit Ez. 13³.

(4) *The spirit of the living, breathing being, dwelling in the בָּשָׂר of men and animals* || נָפֶשׁ, used 25 times:

(a) It is the gift and creation of God:

יָצַר רוּחַ אָדָם בְּקִרְבּוֹ, former of the spirit of man within him Zech. 12¹;
 רוּחַ אֱלֹהִים בָּאֵפֶי, רוּחַ לְהִלָּכִים בָּהּ (נִתֵּן) Is. 42⁵.

(b) God watches over it and preserves it:

רוּחַ כָּל בָּשָׂר אִישׁ (בְּיָדוֹ) Job 12¹⁰;
 שָׁמְרָה רוּחִי Job 10¹²;

Accordingly God is

אֱלֹהֵי הַרוּחֹת לְכָל בָּשָׂר, Nu. 16²² 27¹⁶ (P),

and

תָּבֵן רוּחוֹת Prov. 16². (Toy, "the whole inward nature.")

(c) The spirit is therefore God's spirit:

לֹא יָלֵן רוּחִי בָאָדָם לְעֹלָם, my spirit will not abide in man forever Gen. 6³ (J)

יָלֵן M.T. error for יָדוּר Aramaism or good Hebrew word after LXX. Syr. Vul., see *BDB.*).

(d) It is the spirit that lives in the man and that departs at death (but Dr., "a wind that passeth away" (z) (e)):

וַיִּזְכֹּר כִּי בֶשֶׁר הָמָּה
רוּחַ הוֹלֵךְ וְלֹא יָשׁוּב

And he remembered that they were flesh;
A spirit departing and it returns not ψ 78⁸⁹.

חַי רוּחִי, life of my spirit Is. 38¹⁶ (but Di., principle of life);
תֵּצֵא רוּחוֹ וְיָשׁוּב לְאַדְמָתוֹ, his spirit goeth forth, he returns to his ground ψ 146⁴.

תִּסָּר רוּחָם וַיָּנֻעוּן
וְאֶל עָפָרָם יָשׁוּבוּן
תִּשְׁלַח רוּחֲךָ יִבְרָאִין
וַיַּחַדֵּשׁ פְּנֵי אֲדָמָה

Thou takest away their spirit, they die,
And unto their dust they return.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the ground ψ 104²⁹⁻³⁰.

רוּחוֹ וַיִּשְׁמָתוּ אֵלָיו וַיָּאֲסֶה יָנִיעַ כָּל בֶּשֶׁר תָּחַד; Job 34¹⁴⁻¹⁵;
רוּחִי חֲבָלָה Job 17¹; כִּי רוּחַ מִקִּפְנֵי גַעְשׁוֹף Is. 57¹⁶;
אֵין אָדָם שְׁלִיט בְּרוּחַ לִבְלוֹא אֶת־הָרוּחַ Ec. 8⁸ (wind, Wildeboer).

The sceptical spirit says in Ecclesiastes :

אֵיךְ יוֹדֵעַ מִהֲיִרְדָּה הָרוּחַ Ec. 11⁵;

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הַטֹּלָה הִיא לְמַעַלָּה וְרוּחַ הַבְּהֵמָה הִירְדָּת הִיא לְמַטָּה לְאֶרֶץ
Who knoweth the spirit of the sons of men, whether it ascendeth upward, or the
spirit of beasts, whether it descendeth downward to the earth Ec. 3²¹.

But the god-fearing spirit says :

הָרוּחַ תָּשׁוּב אֱלֹהֵי־הָאֱלֹהִים אֲשֶׁר נָתַןָּהּ
it Ec. 12⁷; בְּיָרֵךְ אֶפְקֹד רוּחִי ψ 31⁶;

(e) The disembodied being is spirit (doubtful. Di., Du., breath of wind) :

וְרוּחַ עָלִי־פָנִי וַחֲלָף Job 4¹⁵.

(5) *The spirit as the seat of the emotions and passions* = נַפְשׁ.

(a) *Desire* : possibly under (3) (g).

נַפְשִׁי אִיתְּךָ בְּלִילָה אֶחָד־רוּחִי בְּקֶרְבִּי אֲשַׁחֲרֶךָ, with my soul have I desired thee in
the night; yea, with my spirit within me I seek thee early Is. 26⁹.

(b) *Sorrow and trouble*: possibly under (3) (e).

אֲדַבְּרָה בְּצַר רוּחִי

אֲשׁוּחָה בְּמַר נַפְשִׁי

I will speak in the anguish of my spirit;

I will complain in the bitterness of my soul Job 7¹¹.

קִשַּׁת רוּחַ I S. 1¹⁵ (but קִשַּׁת יוֹם = ἡ σκληρὰ ἡμέρα).

Many would include other passages given under (3) under this head; but it seems best to put no more here, under a meaning proper only to נַפֶּשׁ, than may be necessary.

(6) רוּחַ is used occasionally for the seat or organ of mental acts, either || לֵב or synonymous with it, by late writers:

רוּחַ חֲכָמָה, spirit of wisdom Ex. 28³ Dt. 34⁹ (both P); but prob. (3) (g);

וְיָדְעוּ תַּעֲי רוּחַ בְּנֵיהָ (י), they that err in spirit shall know understanding Is. 29²⁴;

רוּחַ מִבִּינְתִּי יַעֲנֵנִי, (the) spirit out of my understanding answereth me Job 20⁸

(but Hi. Bud. Duhm, *wind* of Job's words as compared with the understanding of his friends);

רוּחִי יִחְפֹּשׂ (י), my spirit searcheth ψ 77⁷

(but 𐤀, Sym. 𐤆, Jer. וְאֶחְפֹּשׂ, and *I searched my spirit*, my troubled, agitated disposition);

מִיִּתְנַחַם אֶת־רוּחַ יְהוָה, who hath measured the spirit of Yahweh, Is. 40¹³

(the divine intelligence; so most interpreters, but Che.: the divine Spirit as the creative agent after the example of Gen. 1¹);

מֵעֲלֹת רוּחְכֶּם אֲנִי יֹדְעֵתִי, I know the things that come into your mind (memory)

Ez. 11⁵;

הֵעֲלָה עַל־רוּחְכֶּם Ez. 20³²;

cf.

עָלָה עַל־לֵב Is. 65¹⁷ Jer. 3¹⁶ +;

כָּל אֲשֶׁר הָיָה בְּרוּחַ עָמוֹ, all that he had in his spirit (mind) I Chr. 28¹².

(7) רוּחַ refers rarely to inclinations, resolutions, and determinations of the will; also = לֵב:

רוּחַ נָכוֹן, steadfast spirit ψ 51¹² = נָכוֹן לֵב ψ 57⁸. 8 (= 108²) 78³⁷ 112⁷;

רוּחַ נְדִיבָה ψ 51¹⁴;

נְדִיבָה רוּחוֹ Ex. 35²¹ (P);

cf.

לֵב, willing of mind Ex. 35⁵. 22 (P) 2 Chr. 29³¹.(8) רוּחַ *with special reference to moral character; also* = לֵב :רוּחַ הַדָּשָׁה, new spirit Ez. 11¹⁹ 18³¹ 36²⁶;רוּחִי, my spirit (that of Yahweh as given by him) Ez. 36²⁷;Is. 59²¹ (רוּחִי || דִּבְרִי) ; but prob. prophetic spirit (9) (b) ;לֵב הָדָשׁ Ez. 18³¹ 36²³;נִבְה רוּחַ, stricken in spirit Is. 66²; דִּבְאִי רוּחַ, contrite in spirit ψ 34¹⁹;

cf.

לֵב נִדְבָאִים Is. 57¹⁵;מִשְׁכַּר רוּחַ, from breaking of spirit Is. 65¹⁴; cf. (3) (f);רוּחַ נִשְׁבְּרָה, broken spirit ψ 51¹⁹;

cf.

לֵב נִשְׁכָּר ψ 51¹⁹;נִשְׁבְּרִי לֵב ψ 34¹⁹ Is. 61¹;אֵין בְּרוּחוֹ רְמִיָּה, in whose spirit is no guile ψ 32²;נֶאֱמָן רוּחַ, faithful in spirit Prov. 11¹³;נִבְה רוּחַ Prov. 16¹⁸;נֶאֱמָנָה אֶת־אֵל רוּחוֹ, ψ 78⁸;נִבְה רוּחַ Ec. 7⁸;

cf.

נִבְה לֵב Prov. 16⁵;שָׁפַל רוּחַ Prov. 16¹⁹ 29²³ Is. 57¹⁵;רוּחַ שָׁפָלִים Is. 57¹⁵; cf. (3) (f).

(9) *The Spirit of God* is used 94 times. It is not found in D of Hexateuch, or in Jeremiah, or in any Deuteronomic writer; probably because the earliest conception of the activity of the divine spirit in inspiring the ecstatic state of prophecy had become discredited because of its abuse by false prophets. (See נבא, נביא, in BDB.)

(a) *As inspiring the ecstatic state of prophecy:*

Yahweh took of the spirit (רוּחַ), which rested upon Moses, Nu. 11¹⁷. 25 (J), and put it upon seventy elders of Israel, v. 29; and when it rested upon them and upon two who were absent, v. 26, they all prophesied in the ecstatic state, v. 25.

The רוּחַ יְהוָה rushed (צָלַח) upon Saul, 1 S. 10⁶ = רוּחַ אֱלֹהִים, v. 10; and he prophesied in the ecstatic state (cf. v. 5).

וַיְהִי עַל־מִלְאָכָי שָׂאוֹל רוּחַ אֱלֹהִים 1 S. 19²⁰

(and so the messengers of Saul were thrown into the ecstatic state). The same phrase is used for Saul himself, v.²³.

But Saul was also incited to deeds of frenzy especially against David while in the ecstatic state; and so the divine spirit, because of the mischief which was attempted, is conceived as רוּחַ אֱלֹהִים רָעָה 1 S. 16^{15, 16}, and it falls upon him (בָּעַת), v.¹⁵ = רוּחַ 1 S. 18¹⁰ צִלָּה רוּחַ אֱלֹהִים רָעָה v.¹⁴ = רוּחַ רָעָה מֵאֵת יְהוָה (other narrative) = רוּחַ יְהוָה רָעָה 1 S. 19⁹; רוּחַ אֱלֹהִים = רוּחַ רָעָה רוּחַ הָרָעָה departs from Saul when David soothes him by music, 1 S. 16²³: so also 1 Ki. 22²¹, רוּחַ הָרָעָה = רוּחַ שֶׁקֶר v.^{22, 23} (= 2 Chr. 18^{20, 21, 22}) = רוּחַ יְהוָה v.²⁴ (= 2 Chr. 18²³), because the spirit excited the false prophet when in the ecstatic state to deceive the king of Israel. At this period biblical ethics had not advanced so far as to regard deception and violent deeds as immoral even when instigated by the divine spirit.

In the earlier prophets אִישׁ הָרוּחַ, *man of the spirit*, is a man possessed by the spirit and in the ecstatic state || הַנְּבִיא Ho. 9⁷. רוּחַ יְהוָה (רוּחַ) Mi. 3⁸ is probably a gloss (so Wellhausen, Nowack).

רוּחִי, but not by my spirit (speaking through prophets) Is. 30¹.

The רוּחַ entered into Ezekiel (בָּא בְּ), and made him stand upon his feet, Ez. 2² 3²⁴; fell upon him (נָפַל עָלָיו), 11⁵; lifted him up (נִשָּׂא), 3¹²; and so either took him away (לָקַח), 3¹⁴, or brought him (הֵבִיא) to the temple, 11¹ 43⁵; or to Jerusalem in visions of God (בְּמַרְאֵי אֱלֹהִים), 8³; or to Chaldea (בְּמַרְאֵה) in a vision, בְּרוּחַ אֱלֹהִים (this a gloss Cornill, at least בְּרוּחַ) 11²⁴: also it brought him into a valley of vision, בְּרוּחַ יְהוָה 37¹. All these statements of Ezekiel imply the ecstatic state of visions.

So the רוּחַ יְהוָה lifted up (נִשָּׂא) Elijah, 1 Ki. 18¹² 2 Ki. 2¹⁶.

- (b) *In later times a higher conception of prophecy arose, implying more than the use of the ecstatic state and dreams, that is, speaking instruction and warning under the impulse of the divine spirit.* Probably the transition is in such passages as Nu. 24², where the רוּחַ אֱלֹהִים

comes upon Balaam when he utters his prophetic song; 2 S. 23², where רוּחַ יְהוָה speaks in David (דָּבָר בְּ) a sacred song; and 1 Chr. 12¹⁸ where the spirit clothed itself with (רוּחַ לְבָשָׁה) Amasai.

This higher conception is also involved in other historical references of the Chronicler:

רוּחַ אֱלֹהִים הָיָה עָלַי 2 Chr. 15¹; רוּחַ אֱלֹהִים לָבַשׁ 2 Chr. 24²³.
רוּחַ יְהוָה הָיָה עָלַי 2 Chr. 20¹⁴;

It is distinct and definite, however, in Second Isaiah when the prophet represents that Yahweh has sent him with His spirit, Is. 48¹⁶; and the great Messianic preacher is represented as saying:

רוּחַ אֱלֹהִים יְהוָה עָלַי (אֱלֹהִים not in LXX, N.T.; a gloss), the spirit of Yahweh is upon me Is. 61¹.

By his spirit Yahweh sent his words through the ancient prophets, Zech. 7¹²; and testified against Israel, Neh. 9³⁰. In the last days Yahweh will pour out (שָׁפַךְ) his spirit on all flesh and endow all classes, ages, sexes, and conditions of men with the varied forms of the prophetic gift, Joel 3¹⁻².

(c) *The divine spirit imparts to the heroic leaders of Israel their warlike energy, and executive and administrative power:*

(a) Upon the מְלָכִים, מוֹשִׁיעִים, שֹׁפְטִים, of ancient Israel:

וַתְּהִי רוּחַ יְהוָה עָלַי Ju. 3¹⁰ 11²⁹; וַתְּחַל רוּחַ יְהוָה לְפָעֻמוֹ Ju. 13²⁵;
רוּחַ יְהוָה לְבָשָׁה Ju. 6³⁴;
וַתַּעֲלֶה רוּחַ יְהוָה עָלַי Ju. 14⁶. 15¹⁴ 1 S. 16¹³ (אֵל error for עַל);
וַתַּעֲלֶה רוּחַ אֱלֹהִים עָלַי 1 S. 11⁶.

So it departed from Saul (רוּחַ יְהוָה סָרָה מֵעָלָיו) when it came upon David, 1 S. 16¹⁴ [and when the frenzied, ecstatic state instigated by the spirit came upon him: see above (a)].

So also:

עַד יִצְרָה (עַל) רוּחַ מִמָּרוֹם, until a spirit is poured out from on high

(that is, to endow the people with the gifts of government, so that justice and righteousness shall prevail) Is. 32¹⁵.

- (β) From this point of view רוּחַ יְהוָה upon the Mes-
sianic king in its varied endowments:

רוּחַ חֵכְמָה וּבִינָה
רוּחַ עֲזָה וּגְבוּרָה
רוּחַ דָּעַת וַיִּרְאֵת יְהוָה

The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and the fear of Yahweh Is. 11².

So of his servant Yahweh says:

נָתַתִּי רוּחִי עָלָיו
מִשְׁפָּט לְגוֹיִם יוֹצִיא

I have put my spirit upon him;
Justice to the nations he will bring forth Is. 42¹.

- (d) *The divine spirit also endows others with various gifts and capacities (a late conception).*

It endowed the workmen with technical skill to construct
the tabernacle and its furnishings:

מָלֵא אֹתוֹ רוּחַ אֱלֹהִים Ex. 31³ 35³¹ (P);

It makes a man to have understanding, endows him with it,
entering into him:

אֲכֵן רוּחַ הָיָא בְּאִנְשֵׁי
וְנִשְׁמַת שְׁדֵי תְבִינָם Job 32⁸.

(היא is probably an error, possibly for אל || שְׁדֵי; see Budde.

The רוּחַ || נִשְׁמַת שְׁדֵי certainly is the divine spirit.)

The divine Wisdom pours out the divine spirit (אֲבִיעָה לְ
רוּחִי) for those who undertake her discipline,
Pr. 1²³.

- (e) *The divine spirit is the energy of life:* and so hovered over
the primitive abyss with creative energy:

רוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם Gen. 1² (P).

The divine spirit made man:

רוּחַ אֵל עָשָׂתִנִּי
וְנִשְׁמַת שְׁדֵי תַחְוִי Job 33⁴.

It is the vital power in the בָּשָׂר in antithesis with the בָּשָׂר:

מִצָּרוֹם אָדָם וְלֹא־אֵל
וְסוֹסִיָּהֶם בָּשָׂר וְלֹא־רוּחַ Is. 31⁸.

It is the energy of life in the cherubic chariot of the theophany :

אֵל אֲשֶׁר יְהוָה שָׁמָּה הָרוּחַ לָלֶכֶת וּלְבוֹ Ez. 1¹²;

cf. 1²⁰;

בִּי רוּחַ הַחַיָּה בְּאֵפֹנַיִם, for the spirit of life was in the wheels Ez. 1²⁰, 21;

cf. 10¹⁷.

It is the energy of life giving a revival to the people in the last days, when Yahweh will pour out (שָׁפַךְ) his spirit upon the house of Israel, Ez. 39²⁹; upon the house of David :

שָׁפַךְ רוּחַ הָאֱלֹהִים זֶחַךְ Zechar. 12¹⁰; אֶצֶק רוּחִי עַל זֶרְעֶךָ Is. 44³.

(f) *The divine spirit is identified with the angel of the presence of ancient history and the Shekina of later times.*

The divine spirit is רוּחַ יְהוָה Is. 63^{10.11} = רוּחַ קְדֹשׁוֹ v.¹⁴, and is identified with the מַלְאָךְ פָּנָיו v.⁹, the theophanic angel who led Israel in the wilderness and was grieved when they rebelled against him. Cf.

הֵמָּרָא אֶת רוּחִי, they rebelled against his spirit ψ 106³³.

So we must interpret רוּחַ קְדֹשׁוֹ ψ 51¹³, the only other passage where the term occurs as referring to the presence of Yahweh in the midst of his people.

רוּחַ קְדֹשׁ אֵל תִּתֶּנָּה מִמֶּנִּי

The prayer is a national one and not that of an individual. Similarly Nehemiah says :

רוּחְךָ הַטּוֹבָה נָתַתָּ לְהַשְׁכִּילָם, thy good (benignant) spirit thou didst give to instruct them, Neh. 9²⁰

(that is, when He led Israel up out of Egypt to the holy land by the pillar of cloud and fire).

So we must interpret ψ 143¹⁰ also of the presence of Yahweh :

רוּחְךָ טוֹב (kind) רוּחְךָ מְנַחֵם בְּאֶרֶץ מִישׁוֹר, thy good (kind) spirit leadeth me in a level land.

So the prophets of the Restoration conceive of the divine spirit as standing in their midst and about to fulfil all divine promises :

רוּחִי עִמָּךְתָּ בְּתוֹכְכֶם Hg. 2⁵;

לֹא בְּהִיל וְלֹא בְּכֹחַ כִּי אִם בְּרוּחִי, not by an army, and not by power, but on the contrary by my spirit Zech. 4⁶.

The culmination of the conception is in the identification of the רוּחַ with the divine Presence, and as such omnipresent :

אֵנָּה אֵלֶּךְ מִרוּחֶךָ
וְאֵנָּה מִפְּנֵיךְ אֲבָרָח
אֲסִיָּאֶסֶק שָׁמַיִם שָׁם אָתָּה
וְאֶצִּיעָה שְׂאוֹל הִנֵּה

Whither shall I go from thy Spirit?

Or whither shall I flee from thy Presence?

If I ascend up into heaven, thou art there :

If I make my bed in Sheol, behold, thou art there ψ 139⁷⁻⁸.